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What this spirit is, one may best tell by quoting from essay V, on Immortality, the definition of God:

"I mean by the term God, the totality of the expressions and life of the world—will, when considered in its conscious unity. God is a consciousness which knows and which intends the entire life of the world." Here one has come around again to the same point in the circle. Why are the fragments of the whole evil if the whole itself is good? One cannot but wish that Dr. Royce had brought in the mystic doctrine of unification; namely that as consciousness throws off its personal limits, as the fragment *does* identify itself with the whole there is resultant joy and good. The sense of separateness is the world's great woe.

From the standpoint of lucidity, since these lectures are admittedly popular, one wishes that Dr. Royce were occasionally more terse and willing to emphasize by repetition. It is annoying to the reader to find his author saying, "I will now state the third motive" and then be obliged to read thirteen pages before that motive is mentioned, holding the mind meantime in suspense. A statement made at the beginning and repeated after the exposition would have bettered the style and been most helpful to the reader.

THE QUAKERS IN THE AMERICAN COLONIES. By RUFUS M. JONES. Assisted by ISAAC SHARPLESS and AMELIA M. GUMMERE. New York: The Macmillan Company, 1911.

The name of Rufus M. Jones stands for the quality in writing most needed in American literature. It necessarily means thorough scholarship, careful and dignified writing, and permanent work. Two years ago Rufus Jones published an invaluable contribution to the history of mystic philosophy in his *Studies in Mystical Religion*. That book contained studies that reached from the mystic element in primitive Christianity, studied chiefly in Paul and John and the early Church Fathers; passed through the various outbreaks of mystical emotion in the Waldenses, the Franciscans, the sect of the New Spirit, the various Brotherhoods of the thirteenth century, the Friends of God (a most excellent study), the Brethren of the Common Life, the Anabaptists, the Seekers and Ranters; and ended with George Fox and other individual mystics of the seventeenth century.

The present volume begins where the last one ended. The mystics of the later centuries have been of a totally different type from the mystics who, in passionate search for enlargement of consciousness, chose a negative path. The practical, militant English character furnished the type of the Quaker fellowship treated in the new volume.

Although in the last analysis Professor Jones admits that religion is a personal matter, he always emphasizes that one cut loose from social interests, isolated from the purposes and strivings of his fellows, cannot become a personality at all. It is the part of the saint, the religious superman, to combine the two interests, to keep ever before him the vision of the Church Invisible while he labors in the necessary politics of the Church Militant. The Quakers have always been shy of the word "saint," "but almost every meeting from Maine to South Carolina had," writes the author, "some persons who through help from Above

refined and sublimated their natures and all unconsciously grew sweet and fragrant with the odor of saintly life." The real glory of the Quaker movement the author takes to be that "leveling up of an entire community." Messages of spiritual power were brought on meeting-days by farmers with rough hands that had just let go of the plow-handle; women with but little chance at culture, by some subtle spiritual alchemy, were transformed into saintliness. The movement was a real experiment in the priesthood of believers, the forerunner of one of the great spiritualistic forces of our country—the unordained lay ministry.

If the Quaker movement developed saints in a rough pioneer community, it also developed some of the hardest and stanchest martyrs known to history. Indeed, the early history of Quakerdom is a recital of adventure, dauntless acceptance of cruelty in the cause of conversion, rarely equaled.

The more limited subject of this book makes it less generally appealing than the *Studies in Mystical Religion*, but to those interested in the early religious history of our country and in the course of Quakerism it is an invaluable study.

THE SOUL OF AN INDIAN. By CHARLES A. EASTMAN. New York: Houghton Mifflin Company.

In these latter days, when circus-poster adjectives in huge type are lavishly plastered over advertising pages which announce juvenile experiments at story-writing as "Great Novels," which characterize swashbuckling valentines in cloth covers as worthy successors to the works of Dumas, which hail as epoch-making dramas crude, undeveloped playlets such as draw tears of pity from the judicious—in these latter days of bargain-counter "literature" it behooves one to be careful in calling attention to a new book that is written and published with serious intent.

Bearing this in mind, therefore, it may be said deliberately that in his latest volume, *The Soul of An Indian*, Dr. Charles A. Eastman has accomplished successfully the most remarkable study of his own people—the North American Indians—that has ever been published anywhere, at any time. It is more than a study; it is an interpretation of Indian life, habits, customs, before the Indian came in contact with the whites; it is a revelation of the spiritual life of the Indian, as he was originally, which shows him in constant effort to "walk with God," as truly, in his own way, as the ancient Hebrews tried to "walk with God" in their way. There are differences, of course; the Indian, for example, spoke of the Creative Power of the Universe as "the Great Mystery." So wonderful, so sacred, so infinite, was the Great Mystery, that the Indian, with innate wisdom, never tried to define it, even to understand it, knowing far better than some of his white brethren the limits of human understanding.

The foundation of the Indian's entire life was his belief in, his worship of, the Great Mystery, which pervaded the world, whispering messages of peace, comfort, courage, in the rustling of leaves in tall tree-tops, singing joyously in the music of waterfall and rushing brook,